Moments of Memory, Mementos of Material, Musings of Mind.

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Preface

This small book is a work of self-improvement and sociological change for the betterment of humanity. When I started reading Matière et Memoir in French, it was only for further research and not to write another book. All-be-it, here it is! I think the point is to connect our modern discoveries in science to the, more or less, prophetic discoveries in Bergson from 1929. I hope you, my dear reader, will not only receive benefit from this little work but that it should also see you to further synthesis of Love. Is it possible to "agitate" love? Does it need to be present before it crystalizes? Bergson is confident that we ALL have love and that ANYONE can crystalize it in themselves!

Part I

For all the thoughts of Bergson, he is plainly put in these words of mine: Imagination is a

phenomenon on or off the base of Love. In its pathos, it generates what Bergson coins as “Hallucination Vraie” or “Hallucination-Truth.” It derives its sympathy from true feeling though in the cosmology of conscious objectivity, its “path” is derogatory, egotistic, selfish.

In the delineation of the physical need for grey matter in the brain to fuel the engine of pneumonic memory in the body, the master recollection of spiritual context relies on conscience (i.e. moral reflection) as spiritual grey matter. The master record is the love emulator whose operation has automatic distain for selfishness in the self-proper. With a conscience well-tuned in its tautology of selfless reach toward others, a recollection at least as phenomenal as photographic memory takes shape. Eidetic (photographic) memory is the phenomenon of moral light in phase. The darkness of selfishness obscures the direct light of

conscience so the images of memory take an appearance of auto-illumination, though it is actually a retrograde convalescence of an original selflessness.

Hence, nothing can ever be fully divergent from love. When however, the subject-agent is convergent on love, it makes a kind of memory that has no deliberation as in those whose totality of love is obscured by self-interests.

Those with self-interest have a greater phenomenon than those of selfless love. This phenomenon replaces the void left by the absents of love in conscious effort. Love in these subjects is phenomenally un-crushable; even though it undergoes reduction and becomes the retrograde operation to the pneumonic mementos associating memories in the voided absents of the "solid state" of love in contemplative memory. A solid state in data storage is

always desirable over spinning plates. It is quicker and more accurate.

It compares to the old black and white television sets when shut off. They hold the last image viewed on the screen for some minutes after the set has been shut off.

This is that type of sight for which the selfish mind sees its “phasing” mementos after it’s switch off from the common good while it cools to the bleak dark screen of self-interest. The axiom between loving recollection and the phenomenon of eidetic memory is based on the geometry of the cube.

This has been discussed by me with geometric concept in an essay on Sully Prudhomme in “Scribed Docks: Duck Your Bhoat!”. Shape takes form as pyramid morphs into globe then morphs into cube.

In fetal development, this mental

metamorphosis takes shape so the light of human perception develops before the senses objectify in plain sight. Theoretically an infant in the womb can perceive its mother's face before it sees it because of this a-priori development of thought before exterior objection sees it fruit.

"A-priori, en effet, il semble bien que la distinction nette des objects individuels soit un luxe de la perception, de même que la représentation claire des idées générales est un raffinement de l'intelligence."

Everything has its own shine, even if it is opaque and needs objective light and is carefully being separated by Bergson here from a-priori knowledge, which like every object outside the subjective self, shines and has this shine about itself prior to experience.

What is shine?

It is a teleological (state of existence in spiritual destiny) expectancy in every subject objectified by reason. This shine exists in the light of reason with or without objectivity. The passive desire of all things including people as things (though not as tooled things) is to be utilized to the proper aspects of their destiny; the source of all shining light.

What are the phasic differences between subjective shine and objective shine? And between these, how do they differ from subjects and objects shone from a-priori light before the concepts of subjection and objection? The difference between the subject and object is the subject does not perceive its own shine, only that of the subjects objectified by its vision.

An object in the opposite, sees only the subject's shine by observation of the opposing subjective beholder. Therefore, a

subject will not perceive its own shine; neither will the objects under scrutiny perceive their subjective shine; for every subject is an observant object. Those objects will only see what is being shone from the subjects themselves as objects automatically in observance by the observed.

The journey of maturation is then to take the vision from the beholder about its subjective self and activate a sight for the shining light of that beholder to become beheld.

Maturation to Bergson is the phenomenon of Loving recollective memory preferable over a pneumonic memory. Eidetic memory is an incorrigible state of associative memory in Bergson's mentality.

The period prior to the flesh, subjective and objective, were once θne in genera. Once the flesh conceived, it became divided by binocular rapidity (i.e. θne moving so

rapidly between two points as to become θne from two). That way a binocular vision in focus becomes a reintegrated singularity. An original union followed by a split then returned to former union unique to its origin though with the duplication phenomenally remembered.

Once the psyche decides to accept the reality of future perfect destiny or manifest destiny in the model sense of fabricating a proposed future, then it takes its seat in the confidence of its omnipresence.

"Dans l'amnésie retrograde, les souvenires qui disparaissent de la conscience sont vraisemblablement conserves sur les plans extrêmes de la mémoire, et le subject pourra les y retrouver par un effort exceptionnel, comme celui qu'il accomplit dans l'état d'hypnotisme."

Bergson is suggesting that memory has a permanence that not even retrograde

amnesia can absolutely obscure. Also that retrograde amnesia is akin to hypnosis in its invincible ignorance. He suggests more that hypnosis becomes a source code to the permanent static storage (emmagazination) of all experiences; where with retrograde amnesia, the active access falters on either a deep psychological phobia or a deep contumely in the brain. So, hypnosis as a source code debugger (soft ice®™), or newer microwave technology, can access these memories in a bypass of the subjects conscious will (whether or not the computer has electrical power). They may achieve this because of their similarities of invincibility within the unknowing state of unconsciousness.

Bergson is stressing this in point to couple the joints of Loving recollection and pneumonic memory with a mystery: How do the memories continue even when the person themselves cannot access those

memories it is amniotic of?

Now enter the human inter-subjective nexus, where all general experiences of every individual is stored as on The Cloud®™ data is stored in a general storage tank. The very word Bergson uses for storage, "emmagaziner," is suggestive of this public storage. The word for a weekly publication became known as magazine because the rack in the store would hang them with the cross-bar in the center-fold.

Matrix is also a suggestion about the word "emmagaziner" being in a top down and offset pattern; like the original magazine rack put the paper through a weave in the rack.

Memories are stored this way, from top down; except you have to imagine that down is up and up is down. The present moment of experience is storing the memories in a pile up of history. When we review our

personal history, it is more potent to begin with the first thought of the farthest past and hence work from the bottom up, though this "bottom" is on top of the present as history. So you see, down is up and up is down.

Bergson:

"Le son diffère absolument du silence, comme aussi un son d'un autre son. Entre la lumière et l'obscurité, entre des couleurs, entre des nuances, la dfférence est absolue. Le passage de l'une à l'autre est, lui aussi, un phenomène absolument réel."

"The self, nee absolutely from silence, in like manner a self from an other self. Beginning with light and obscurity, beginning with colors, beginning with nuances, the variegation: absolute. The integration-passage of the θne in the other are, in and of them-selves, an absolutely real phenomenon."

Bergson here is enumerating the phenomenal unity under such plethora of diversity in the universality of Nature. Something akin to the finger trap (Chinese handcuffs) where as you pull the ends, the middle tightens up, so as nature reaches its branches to the heavens, it tightens its core resolve to continue growing.

Ultimately Bergson is saying that because of this prior phenomenon of unity before nature began its exfoliation, its growth had only been potential and if we use our natural faculties to reconstruct this unity, then we can phenomenally muster Love and have the more solid recollection state of Love than the technical craft of an eidetic memory.

His notion of retracing the steps of record in the soul compares to something that is recently come of age: The Higgs-Boson theory. Here scientists have used the four primary colors in atomic collision in order to

retrace the origin of matter.

The Higgs itself is the wave transmission on the condensate field of zero net force. Particles go in and out, picking up and dropping off hypercharge known as zilch and only leave a kinetic ghost, otherwise an observer would not see any difference on the field or "table" of condensate where it has added θne net force of hypercharge or had θne taken away; much like hovercraft boats where when one air pillow is damaged the other neighboring pillows fill in the gap.

This makes a kind of sonic wave, though it is silent from our current perspective of size difference. It's rapidity is such that even the motion of Higgs waves appears motionless.

Bergson:

"Ne pouvons-nous pas concevoir, par example, que l'irréductibilité de deux couleurs aperçues tienne surtout à l'étroite

durée où se contractent les trillions de vibrations qu'elles exécutent en un de nos instants ?"

"Shall we not conceive, by example, that the irreducibility of two colors draws our view overall to tighten the duration where contract the trillions of vibrations which they execute in θne of our instances ?"

This is best summed up with Aristotelian scholarship of black light by observation of burned wood which after going black returns to white on its surface. Hence, Peripatetic thinkers believed that under every display of colors, were specks of dark and light which with various admixtures, makes all the colors.

In the narrow proclivity of the present moment is a vale or web that can be widened to reveal the 'now' which comprises past, instant present and future perfect. The irreducibility of two or more

colors that he's speaking of is only deducible through integration with inductive reasoning for making missing kernels shine where there would be those natural gaps.

By integrating and trusting in reason's educated inductions, then we may reduce the quantity of our size and not disintegrate our quality and pass into the fundamental now.

Fundamentally, the centric now is equivalent to love and recollected memory and though it seems only quixotic to believe this integration is possible, let us remember that as of 2012 or 13 scientists have begun a project to synthesize dark matter in France.

Part

II

Philology (study of language) and Bergson unify in the quest to find the θne, the absolute root of its origin. His reflection in portrait shimmers with the original θne

before he himself became the θne from many.

Hebrew scripts from bottom to top and right to left while Chinese scripts from top to bottom and left to right. Then other languages variegate from these in a counterpoising that leads to a centric binary of all language.

Language ranges from Hebrew to Arabic and Hindi and all other languages scripted in that direction of right to left finalizing in a paradigm vicissitude of Greek. Greek is the centric circle where all languages converge.

Chinese flows into Japanese into Korean and slowly evolving to Egyptian hieroglyph within vertical orthography to where the Latin and romance languages begin to spell horizontally and keep the same direction of left to right.

At the point of Greek where it binds to make

a centre, in its four fold checker pattern between phonetic pronunciation and alphabetical signature, are the letters O (Omicron) I (Iota) Θ (Theta) and Δ (Delta). Phonetics in binary sounds: Ohhhhhh Eeeeeeee, Ohhhhhh Eeeeeee; this is what all vowel sounds come from. In Alphabet it is different; it makes no sound however its visual is a parallel to the phonetic sound. Consonants help break up the monotony of monotone sound from all vowelation; so all the constructs of Greek, and hence in smaller ways all other languages, are deriving their template from these two letters (Theta and Delta).

Bergson points out the pains of integration and all-the-same is necessary for an interior event horizon to fold in. The pain of integration with respect to philology is in the details of its self-evidence coming to the light of the conscious mind. There is a threshold where mastership of those details

has satiation and forthcoming integration. It is therefore never fully or perfectly integrated.

Emotional integration is not pained by details of data; it is rather pained by social shame, which has play even should the subject be perfectly isolated from others. The shame is present only when the flesh is misconceived by the objective mind of the host subject. This portable piece of society is where a person suffers public shame; even in the private sector or even in the isolated alone (superlative to private sector).

Centric perspective in language or emotion is like that quantum field or condensate where passing particles make their way through and pick-up and drop-off hypercharge (zilch according to the scientist: Susskind).

If Bergson is suggesting anything do-able, then it is reserved for the extreme few who

can make the event-horizon of the knowledge in the condensate of the sub-psyche. These are faith healers and miracle workers who, oddly enough, don't seem to know the details of their craft; once more the knowledge of these details seems to hamper the very ability itself. Love, in this regard, is blind to the technical details from its pure desire to see another's benefit. This is Bergson's "Pure Memento" which once perceived, is no longer pure but adulterated with conscious knowledge. Many times Bergson brings up the point of a "pure memento" to point out the need for purity in this potential ability to fold in on θneself and be divine. Purity of memento really means to love a memory. Not for loving the ability to remember, rather for love of the underlying reason for the memento itself.

Bergson:

"Telle est la première et la plus apparente

operation de l'ésprit qui perçoit : il trace des divisions dans la continuité de l'étendue, cédant simplement aux suggestions du besoin et aux nécessités de la vie practique."

"Such is the first and the more apparent operation of the spirit that perceives : it tracks divisions in the continuity of the area assigned simply in suggestions of need and in necessities of practical life."

What he is saying is that if we as people can transcend the realistic needs of our subjective self (i.e. our own bodies and minds) then we can achieve the event horizon of working a miracle for another person. It is not truly possible to do for the self; even in the event of self-realization where θne would no longer be subject to the realistic needs of θne's own body and mind to help θne's soul need. The theory is that without sacrifice outside the subjective self,

this event-horizon is never realizable.

Bergson places the spirit at an axiom of choice between things higher than life itself, then of personal needs that are of the psyche and finally those necessities of practical life that feed the corpus (body). His thought is of sacrifice, as has been said, though it can be better phrased that things higher than life, are those things for which this event-horizon is made possible.

It seems as though the possibilities are there for the spiritual “quark” (particle) to remain in the psychic “condensate” so to transcend its back and forth transition from taking on and releasing its hypercharge or zilch.

This Twilight Zone middle ground is the destination of Destiny bound for Eternity as a string taught between two ends, bends and retorts to becoming still. The pains of this natural gravitation comes from some primordial desire for motion that is a-priori

within our fathers and mothers to move in Love for “sexpression.” Pressing against θne another in a parallel example of condensate to make a new life of motion objective to the two, who are, in or out of this plain nexus, θne objective person in a manifold of two parts making θne whole other objective person.

Sully Prudhomme in his work from 1905 titled “La Vraie Religion Selon Pascale” quotes:

“Ainsi, l’ésprit, par toute ses apptitudes, est le condiment essentielle de l’amour.”

“In fine, the spirit, by way of all its aptitudes, is the essential condiment of love.”

Spirit, therefore, is the ground on which memory is laid and is essential in making an interior event-horizon. Keep in mind that an “event-horizon” is a folding of gravity, time

and space.

Bergson:

“Nous prétendons au contraire qu’il y a quelaue chose de commun entre des qualities d’ordre différent, qu’elles participant toutes de l’étendue à des degrès divers, et qu’on ne peut méconnaitre ces deux vérités sans embarrasser de mille difficultés la métaphysique de la matière, la psychologie de la perception, et plus généralement la question des rapports de la conscience avec la matière.”

“Our claims, on the contrary, where it has something in common, begin with qualities of other order, they donate all their attention to the divers degrees, and we might misjudge these two varieties without clutter of the thousand-fold difficulties of metaphysics and material, of psychology and of perception, and more generally the question of the rapport between conscience

and material. ”

Ultimately Bergson is theorizing that with sufficient stillness, θne may (to quote Novalis in Hymns to the Night) “melt away in drops of dew and mingle with the ashes.” Melting here is only under the effect of Love and not the affect of fire; though Love’s pyre fires desire and resolution is the solution of its dew.

Bergson:

“L ’essence de l ’idéalisme anglais est de tenir l ’étendue pour une propriété des perceptions tactiles. Comme il ne voit dans les qualités sensibles que des sensations, et dans les sensations elle-même que des états d ’âme, il ne trove rien, dans les qualités diverses, qui puisse fonder le parallélisme de leurs phénomènes: force lui est donc bien d ’expliquer ce parallélisme par une habitude, qui fait que les perceptions actuelles de la vue… ”

"The essence of English idealism is tenanted by the attitude for proprietary tactile perceptions. As has been seen in the sensible qualities of the sensate, and in the sensations themselves which are considered "soul" states, it finds nothing in the divers qualities whose axiom is founded on the parallelism of their phenomena: their argument is then well explained by this parallelism of a habit, which makes perceptions actually seen…(i.e. objectively and no longer a subjective hallucination)."

Bergson has been suggesting the phenomenon of perceived separation beginning at conception and or gestation rather than the current emphasis of the phenomenon being that we are Θne at all. Being Θne is not the phenomenon but perceiving that we are two or more people and not Θne person…That is the phenomenon!

The phenomenon is that we see a crease and consciously discurse from the concept of human family as a united being. The first most tedious part of the integration is “re” integrating. The “re” part makes it tedious because its ground that’s been there all the while, while the person has been over-looking it. If the person had not been over-looking it, then integration would already be there and there would be no need to make a repetition or recapitulation of integration.

Shame is the axiom of the tedium in “re” integration from the blame that takes place in and about the self. The ultimate omnipotent opium to heal this pain of tedium is the constant reassurance that there is a larger sphere of life than just the self.

In a video captured in 1955 of an housewife of a doctor in a veterans hospital whom was given an experimental dose of L.S.D. in 100 micro-grams said when questioned on what

she felt after seeing a vale or spider web go "through" her, she says: "Who me? I wasn't in me!" She stresses the word wasn't in an unconscious bid to convince her onlooker that she in fact was no longer in herself, rather she was in the world wide web of people (peep holes). It is true that if the facilitator had put the question in the passive voice of verb (what is being felt?), then she might not have responded with such defensive stress on the word "wasn't."

That's that omnipotent opium relieving tedium to take in the unconscious human nexus as θne whole and entire communion; the intellect of all excluding the self and if in a state of affection: eschewing the self.

Bergson:

"La vérité est que la mémoire ne consiste pas du tout dans une régression du présent au passé, mais au contraire dans un progrès de passé au présent."

"The truth is that the memory does not at all consist in a regression from present to past, fast on the contrary, memory is a progress of past into present."

Bergson is saying when you keep a close check on emotions with observation of the self while the emotions are in "kinescopic" motion, i.e. taking a film picture of a live Television broadcast. Then your 'self' clarity will carry the memory from the beginning instead of stop gapping for missing kernels with centripetal force. The conscience bears its weight centrifugally from the centre out, not from the out skirts to the centre as in centripity.

The work of integration is working an understandable relationship between discursive sight and visual singularity .

For example, a flash feed of data would require slowing down the speed of the feed in review by tags from the source code and

that is a pneumonic circuit.

Emotional clarity on the opposite scale slows down from the reception, so though it takes more time to "feed," it does not need to be further "tagged" to retrieve a memory. It is now! It is θne solid state of general memory, no longer a flicker of pictures.

Bergson finishes his book thus:

"L'esprit emprunte à la matière les perceptions d'où il tire sa nurriture, et les lui rend sous forme de movement, où il a imprimé sa liberté."

"The spirit imports to the material the perceptions of where it takes (tears) its nourishment, and themselves are rent under the form of movement, where it has impressed (imprinted) it's Liberty."

The final statement of Henri Bergson here is later taken up by Edith Stein on the fine aspects of spiritual "digestion." This

understanding brings Hegel and the other modern philosophers into focus about the spiritual quality of anything used in a spirit of Love and not of mere utility. Here, utility is not a goal; only an automated happening while we are loving anything we have and use.

Should we as society become so spiritual that we consciously think of our love for the smallest things like the pen in mine hand or the keyboard under my fingers without having to be on L.S.D., then we might make that great event-horizon and fold into that part of the self that is eternal heaven dwelling within the fabric of time and flowing from Us.

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